AN ABANDONING OF THE Scotiſh Covenant

Wren. BY

MATTHEW the Lord Biſhop of *ELY.*

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A BRIEF

THEOLOGICAL TREATISE,

Touching that UNLAWFUL

SCOTISH COVENANT,

Which was

In the late ungracious times (with fraud enough, and force,) obtruded upon the PEOPLE of

ENGLAND.

WRITTEN FIRST,

Upon Sundry private Occasions, in Prison,

BY

MATTHEW *the Lord Bishop of* ELY,

After the manner of a Sermon, upon these Words,

PSALM 44. 18.

Nor behave our selves frowardly in Thy Covenant.

BUT

Now thought fit to be published by Him, for the present use of his DIOCESE:

The readilyer to prepare all therein, (Divines, and others,) for that due

Abrenunciation of the said COVENANT,

WHICH

They are (out of hand) to make, by vertue of the ACT for UNIFORMITY.

JUDG. 5. 31.

Sic pereant Inimici Tui, Domine; Qui autem diligunt Te, sint sicut Sol in ortu suo.

Psalm. 44. 18.

Nor behave our ſelves frowardly in thy Covenant.

The words are the laſt part of that verſe: The whole verſe is, *And though all this be come upon us, yet do we not forget Thee, nor behave our ſelves frowardly in Thy Covenant.* Of this therefore now we are to treat.

But no; that we may be more then ſure, if more may be, Pray let's look on it once again. *Yet do we not forget Thee, nor behave our ſelves frowardly in thy Covenant*; So goes our Old Tranſlation, That's ſure. But then, *Yet have we not forgotten Thee, neither have we dealt falſly in thy Covenant*, our new Tranſlation goes ſo; And here is ſome difference in words But howſoever theſe differing couples, *Have not* and *Do not*, *Deal* and *Behave our ſelves*, *Frowardly* and *Faſly*; in effect they come both to one, and ſo all is the ſame: And tis no other, I aſſure you, in the Latine and the Greek, and the Hebrew. So that by the grace of God we are cock ſure of the Text it ſelf, every way.

And tis well we are, That we have a ſufficient

warrant by that; Otherwiſe perhaps we might be to ſeek, How to bring both ends together. What? As the times long have gone, to be in a *Covenant*, and yet not to *behave our ſelves perverſly*? To have any *Engagement* upon us, and yet not *to deal falſly*? Out alas, 'tmuſt be the clean contrary, As *frowardly* then, as you will: Be it never ſo *perverſly*, nay, nothing but *falſly*: And all the better, becauſe of the *Covenant*. *Hæc eſt Lex Adami*! Is it not? God knows, 'tis not to be denied; This hath been the manner of men lately, whatſoever is to come of it now.

Well, If it muſt be ſo, So be it: yet 'tis but hard luck though, to be brought now to an after reckoning! But who can help that? The tother might have been helped, when time was. But *Spiritus ſpirat, ubi, & quando vult*; And ſeeing Gods Spirit hath ſet it down ſo, All we cannot balk it, ith' end.

On we muſt go therefore, and hear, what the holy Spirit ſaith. And the ſumme of it, if I apprehend it right, will conſiſt of three particulars, One, is preſuppoſed; Another, is now profeſſed; A third, is after aymed at.

That in a *Covenant* they were, That's it they take for granted, and that's the firſt.

Next, That in that *Covenant* their Demeanour ever was without Coven or Colluſion; neither *Falſhood*, nor *Perverſeneſs* in the carriage of it; of

thus

thus much they now make a ſolemn Profeſſion; And that's the ſecond.

Laſtly, That God in his good Time will reſcue and deliver them, that's to be inferred here, and 'tis expreſt in the cloſe of the Pſalm; And that's the third.

Now in the foremoſt of theſe will come to be conſidered the *Perſons*; Firſt, who they are that pretend to this Covenant, *Nos*, *We*. And then with whom this Covenant is, *In Tuo*, *In Thy Covenant*. And that's as much as we ſhall need. For the knowing of theſe *Two* will make the *Covenant* it ſelf known. So we ſhall not be to ſeek in that neither.

The next part will be the harder of the Two; But yet in that we ſhall have *Two* chief points to guid us.

The firſt, *Matter of Law*, what it is to be *perverſe*, to be *falſe* and *froward* in ſuch a Caſe: And therein, no leſs then the Law it ſelf, yea no other then the Lawgiver, God himſelf, will be for our Rule. So we need not fear the frauds of a bold pleader, to make a noſe of wax of it: Nor the flaunts of a Rude Hackſter, to hew out his own pleaſure in it. No: *Annuntiabunt cæli juſtitiam ejus*; *Quoniam Deus Judex ipſe*, Pſal. 50. 6. There's our ſecurity, That *Ipſe*, Tis God himſelf muſt be the Judg in it.

The tother point will be the *Matter of Fact*;

whither *guilty* they, or *not guilty* of ſuch *Perverſneſs*. And the Tryal therein we all know how it lies: By God and the Country. An excellent way ſurely! though not for ſome mens turns.

Tryal by the Country, in this? How? Upon that Evidence, that all the Vicenage will bring in, Nay, that all the world can give of it. I warrant you, the Covenant of God ſhall be no preface to the firſt Pſalm, ſhall not be at the pleaſure of a *Councel of the ungodly*, (They have learn'd now to call it *A Councel of War*,) Nor of the common *Way of Sinners*, (in a paltry pack't *Committee*:) Nor of the *ſeat of the ſcornfull* (their *High Court of Injuſtice*:) Elſe, you might be ſure, what would become of it: Any of their own Fellows ſhould ne're be a Thief, But who they would, ſhould be a Grand Malignant, and hurried away to the Block: And where theſe rule the roſt, it is neceſſary indeed it ſhould be ſo, 'Twould not be *perverſe* enough, elſe: But you ſee, It will be otherwiſe.

The ſecond part of the Tryal is, By God; And that, At both his own Barrs: For the preſent, firſt, At that of the Conſcience, That's here, The Common Pleas; In which Πάντα τετετχηλισμένα, *Heb.* 4. 13. All is *barefaced*, yea *chined down* the back, an you will; that is, ſo layed open, ſo diſplayed, that ſure we are, there can be no Jugling there. And

And there ſhall be another hereafter, The great Aſſizes, At the Kings High Bench, Chriſt's own Tribunal: At which all ſhall appear; All Perſons: 2 *Cor.* 5. 10. and all Things, For all Books and Records ſhall be opened: *Apoc.* 20. 12. And what can be more?

But that's to come. In the mean while, The Hope and Aſſurance is, that God will at laſt rouze up himſelf. [*Up Lord, why ſleepeſt Thou? ver.* 23.] (Their foes indeed made no other Account, but that they had lulled him faſt enough:) And, that remembring well, what they yet ſuffer, *Why forgetteſt thou our miſery? ver.* 24. He will ſet up his *Mercy again, and help and deliver them, ver.* 26. And that's in brief the aim of all this Profeſſion and Supplication. So you have now the Contents of the Text.

And now of theſe, That I may be able to ſpeak and you to hear, to the Diſcharge of our Duties, and to the Inſtruction of our Souls, and all to the Glory of Almighty God, I am to beſeech and require you all, to joyn with me in Humble prayer to Him, to the Glorious and Bleſſed Trinity, God the Father, Son, and Holy Ghoſt, for the Aſſiſtance of the Holy Spirit unto us, and for the gift of all Divine Graces upon us. And that not upon us alone, but upon his Holy Catholick Church, &c.

We have not behaved our ſelves frowardly in thy Covenant.

THe Perſons are now the firſt Branch of our Diſcourſe, *We* and *Thee*, ſay they, *We have not*, and *Not in Thy Covenant*. In the Name of God then, Who are theſe? who are *They* that ſpeak this? And who is *He* to whom they ſpeak it.

We.

FOr the *Speakers*, whoſoever they prove to be, this you ſhall find of them, They are the ſame all the Pſalm through. The very firſt word is, *We have heard*, *verſ.* 1. And ſo it goes on, *We overthrow our Enemies*, *verſ.* 6. and, *Thou ſaveſt Us*, *verſ.* 8. and, *We make our boaſt*, *verſ* 9. And there ends the firſt part of the Pſalm: And that's all Euchariſtical, an oblation of thanks and praiſe, for all Bleſſings, Old and New.

Then begins the ſecond part of the Pſalm; and that's a Solemn Lamentation, Humbling themſelves lowly under the rod. And ſtill it holds on in the ſame Perſons, *Thou makeſt Us to be a by-word*, *ver.* 15. and, *Yet We do not forget Thee*, *ver.* 18. and, *Thou haſt covered Us with the ſhadow of Death*, *ver.* 20. and, *We are counted as ſheep to be ſlain*, *ver.* 22.

And there comes in the laſt part of the Pſalm, A holy Letany or Supplication, that all of them make for favour and mercy, *Be not abſent from Us for ever*, *ver.* 23. and *Why forgetteſt Thou Our miſery?* *ver.* 24. and *Our ſoul is brought low*, *ver.* 25. and *Ariſe and help Us*, *ver.* 26. But all the way you ſee, ſinging their Praiſes, or making their Submiſſion, or ſending up their Petitions, ſtill it is, *We*, and *Us*, and *Our*, They are all the ſame ſtill.

Very well then. But yet, How ſhall we find it, *Who* they are? Surely the Pſalm it ſelf, though they be no where named there, yet has enough in it, unleſs I be deceived, to tell us the name of them: For will you be pleaſed but to mark it, that howe're the *Perſons* be ſtill the ſame, yet now and then the *Number* is changed for a touch or two, and then they fall in again, as before: Tis, *Thou art My King O God*, *ver.* 5. Not *Our King*, but *My King*, as if it were of One in the Singular. And tis, *I will not truſt in My Bow*, *it is not My Sword that ſhall ſave Me*, *ver.* 7. Theſe are in the Thankſgiving part. And ſo 'tis again in the Humiliation part; *We*, and *We*, and *Our*, and *Us* a great while, and then on a ſudden, *My confuſion is daily before Me*, *and the ſhame of My Face hath covered Me*, *ver.* 16.

Perceive you nothing then? Oh, tis plain by this, that the *Church of God* is the Speaker in all this Pſalm, and ſo it comes to be *We* and I; Firſt

We

We in the name of all particular Persons, as so many Saints and Servants of God, and yet *I*, in the name of the whole *Corporation*, the *Holy Church*: As One and All; one Catholick Body, by the band of the Holy Spirit comprehending them all.

And wondrous wisely dealt they in it. They knew, they should be the welcomer to God for this: In such a multitude, and yet in such an Unity, *Ecce quam bonum! Psal.* 133. to be sure God would never fail them: No, says David, *For there the Lord had promised his Blessing, ver* 4. But what talk we of promise? Though that be enough for us, yet God counts it too little for Him; the word therefore indeed is, *Ibi præcepit Dominus*; God hath commanded his Blessings, all the Blessings of Life and Goodness, to attend ith' end upon such sacred Assemblies. This for the Speakers.

Thy Covenant.

THere's no stop at all then to be made neither about the t'other Person, *In pacto Tuo*, who it is, that is spoken to; For the whole address (we see) is unto *God*; He is named at the very first; *We have heard with our Ears O God, ver.* 1. and afterward *He* is spoken to, *as God, ver* 5. and, as *our God, ver.* 21. and, *as Lord, ver.* 23. And had He not been named at all, yet it could be no other. For, to whom the Church makes

her

her Prayers; to whom she sends up praises; to whom she ascribes the guidance of the world; under whose Hand she humbles her self; upon whose mercy she relies for help and deliverance; It can be none but God, God all in all. So now 'tis the *Church of God* that sayes this; And 'tis *God* to whom she saith it; And tis the *Covenant of God* of which she saith it, *Neither have we behaved our selves frowardly in Thy Covenant.*

If there be any thing then to be stood upon here, it must be but to find, which of *Gods Covenants* they mean: For God, we shall find, had more *Covenants* then one; In several Respects, several *Covenants.*

Pactum Providentiæ.

IN respect of his Providence and the Government of the whole world: This very natural course of Day and Night, God himself calls it *His Covenant of the day, and His Covenant of the night, Jerem.* 33.20 We may remember also he calls it *His Covenant*, the saving of Noah in the Ark, *Gen.*6.18. and That the Earth should never be destroyed with a Floud any more, *Gen.*9.9.

From these Generals, come we down to these in the Text, To the seed of Abraham; And very that, we shall find, is the *Covenant of God*: First, That Abraham should have such a seed; Five several times God terms it *His Covenant*, *Gen.*17.

2,4. *His everlasting Covenant*, ver. 7. 19, 21.

Secondly, That this seed should inherit the Land of *Canaan*, that's *His Covenant* too, *Gen.* 15. 18. And not to stay there, *These are the Covenants which He renewed with Isaac, Lev.* 26. 45 and *appointed the same to Jacob for a Law, and to Israel for an everlasting Covenant, Psal.* 105. 10.

But now, if we weigh it well, none of all these could be *the Covenant* of our Text; for they were not liable to the *Lies* and distortions of *Perverse men*: 'T was not in them, in no mans power, to run counter therein, were they never so *froward*; no body could set themselves against those *Covenants*.

Leaving therefore His Covenants of this sort, which concerned God's *Power* alone, and His free conveyance of secular Blessings upon Men; we must look at that sort of these *Covenants*, that concerned God's Worship also, and so had a respect to the Duties, which God required His *Church* should perform to Him. It was possible indeed for Men to be men, and to be *perverse* enough in these; Of these therefore they must be understood to speak, when they profess on this Fashion, That *They have not dealt perversly in His Covenant*.

Now I might easily here enlarge again about the Particulars that were of this kind. For *Covenants* he had bound them to, before *Moses* received

ceived his Law; To the *Covenant* of *Circumcision*, *Gen.* 17. 10. and the not observing of it was the breach of *Gods Covenant*, *ver.* 14. The *Sabbath* also they had before they came at *Horeb*, *Exod.* 16. 29. and it alone by it self was *a perpetual Covenant to the Children of Israel*, *Exod.* 31. 16.

Pactum Religionis.

But then at *Sinai*, when the Law came, that took in all, Sabbath, and Circumcision, and all other duties; And by this means that, above all, (especially as comprehending the Ten Commandments, which by themselves have the Title of *His Covenant*, *Exod.* 34. 28.) carried away the Name of the *Covenant of God*. Therefore the book of it was called the *Book of the Covenant*, *Exod.* 24. 7. and the very bloud that *Moses* sprinkled the Book with, call'd *the Blood of the Covenant*, *ver.* 8. And their walking contrary to it was made *the Quarrel of avenging Gods Covenant*, *Lev.* 26. 25.

What shall we need more? I should but trouble your memories, and tire you out, if I should draw you here to the several parcels of *Moses* Law? To shew you, that the *Shewbread* it self bare that stile of *an everlasting Covenant*, *Lev* 24. 8. and the very *Salt* of their Sacrifices termed the *Salt of the Covenant of their God*, *Lev.* 2. 13. So was the Priests portion, *A Covenant of Salt for ever*

before the Lord, *Numb.* 18.19. Beſide the Additional granted to *Phineas* and thoſe after him, *as a perpetual covenant*, *Numb.* 25. 12.

But all this may be ſpared; the Point we are in yet (you know) is but, what they took here for granted: And having proved, that it is the *Church of God*, that ſayes this, of neceſſity it muſt be granted, That they had the *Right worſhip of God* among them, (Other Church there was none then in the world, and nothing could make it a *right Church* but that;) They had both the Rule, and the exerciſe of the Service of God, as he by His Law had Covenanted it with them.

Their Proteſtation.

AND in that, *They had no way carried themſelves perverſely*, that's now the next Part: And tis the main Drift of all the Text aymes at, the Proteſtation, that Gods Church here makes.

Of which this would be noted at firſt, They make it not to men; Men by men may be fouly deceived, But to God himſelf tis made, *Non in Tuo*, tis to the Knower of all Hearts, and to the Judg of all men. As much as to ſay, Thou O God knoweſt that *we lye not*, there hath been *no falſhood*, *no frowardneſs in us*; We have been *true in*, *and to thy Covenant*.

So, to that we come now; yet alwayes remembring, that the Sermon now is to us, and

not

not to God: Not to tell him, what he knows ſo well; But to tell you from him, what he hath taught us of this matter. That ſo, If you find them that ſay it, *true*, By their Line you may level your ſelves: If *wrong*, yet you may ſee by them, where and how to mend it.

For us then, the prime Enquiry will be, For the *Matter of Law*; That we be not fooled with Fancies in our Religion, nor led by the noſe with every falſe Semblance; But that out of the Laws of God we may be truly informed, what it is to be *True or falſe in Gods Covenant.*

Matter of Law.

I Pray therefore mark it, *In Gods Covenant*, I ſay onely, I do not ſay in any Covenant: No-tis out of our Queſt that; For, ſuch as the Covenant may be, The *forwarder* in it, the worſe, and the *frowarder*, the better, the further from miſchief. I know they have uſed a great while to tell you of a *Solemn League and Covenant*, as though the Name of that ſhould carry it. Alas, poor Souls! The Solemner the League is, the *Covenant*'s the more damnable, Unleſs it be a right, and a lawfull *Covenant.*

'Tis not the Name therefore that warrants any thing; Nothing more uſual then wrong Names and falſe Titles; But they muſt be ſure the thing it ſelf be without exception, if they look

look to have the Name of it without Queſtion.

Otherwiſe, Do not we know, that there were *Covenants with Devils*, ſuch as went for the Gods of the Heathen! *Exod.* 23.32. And the Prophet tells us of *a Covenant with Death and Hell. Eſa.* 28. 15. And ſuch *Covenants* as theſe, the *frowarder* in them, & the further off them, happier man be his dole, ever. As 'tis in ſome Diſeaſes, the leſs yielding, the better ſign, and the more peeviſh, the more hope of life: So to fly off from ſuch *Covenants* with all the ſpeed we may, is to fly from Deſtruction; And the ſooner they are broken and quite abandoned, the ſooner is our return back into *Gods Covenant*, and the ſafer we by ſo much; The ſhorter our Sin, and the ſurer our Salvation.

Now the word that the Holy Spirit here hath choſen, comes of *Shakar*, and the Hebrews by that ſignifie all manner of *Lying* and *Prevarication*. Our ſearch therefore here muſt be, whether men in the *Covenant of God*, that is, in *their Religion*, or in any part of it, carry themſelves thwart and contrary to it, as far as they can make a *lye* their Refuge, or can ſhelter their foul Carriage under any *falſe pretence* in it. Let it offend no body this Language, for tis not mine, but the Prophets own deſcription, *in terminis*, *Eſay.* 28.15.

And he has another Queſtion about it alſo, that would be a little thought on, *Is there not a*

Lie

Lie in my Right Hand? ſays he, *Eſay* 44.20 A *lie* there? What means He by that? Why, becauſe it was a Jewiſh Ceremony in their Covenants and Oathes, to lift up the Right Hand, by that he expreſſes his mind; And theſe *falſe dealers* in their *Religion*, He ſaith, they had ſo beguiled themſelves, that 'twas not poſſible for them to free their Souls. Now God forbid: Why not? Becauſe they never would think with themſelves, *Is there not a lie in my Right Hand?*

A *Lie* then to be ſure there may be there, that's once; *Satanas ad dextram*, as *Davids* curſe goes, *Satan at a mans right hand*, *Pſal* 109.5. The Devil ſtanding there, not onely to reſiſt the man, (as he ſtood by the High Prieſt, till the Angel took his room, *Zech.* 3.1.) but to entice him, and win him to himſelf: And wo is me, for ſuch poor men, ſo willingly bewitcht by him, as that they could ever think they did beſt, when that they did was but to make good a *lie* for him, and by making ſo foul a *lie* in their *Religion*, to ſhake hands with the Devil!

But I am onely now to lay the Law to them: The Church of the *Jews*, that appeals here to *God* againſt *perverſeneſs in His Covenant*, does it for that, for a Legal Juſtification of her ſelf from all *Lying*, (we muſt uſe that word which the Spirit hath uſed) that is, from Hypocriſie and Diſſembling, and any falſe carriage in the practiſe of their *Religion*.

Now

Now the *By*-ways of that, they are many; as many almoſt as men; For ſeveral men have ſeveral devices, to cloak their maliciouſneſs, ever, and to put a Vizard of *Godlineſs* upon all that they do: But we muſt now hold to the Text onely, and not loſe our ſelves on the *By*.

The High Road-ways, or (as I may ſay) the common Church-ways, ſuch as a whole Church are likely to take for *perverſeneſs in their Covenant with God*, that is *in their Religion*, are principally two: Either diſclaiming the Old, and pretending to another: Or, ſtill pretending to the Old, and yet practiſing another.

Apoſtacy.

'TWas come to that paſs in the Ten Tribes, when after the Calves had been up a while, *Elias* for evidence of their open *Apoſtacy*, charges them with theſe two particulars, *That they had thrown down Gods Altars, and had deſtroyed His Prophets*: And by theſe He makes his proof ('twas the Law, that he laid againſt them,) *That they had quite forſaken the Covenant of God*, 1 *Reg.* 19 14.

He thought indeed, that they had deſtroyed not the *Prophets* alone, but the *true Profeſſors* alſo, all but Himſelf: Till, *God* told him, No; He had yet ſeven thouſand among them, that continued ſtedfaſt in His Covenant, do they what they could. But the generalty indeed was

gone,

gone, carried away quite with their new Devices, their New Feasts, that *Moses* ne're knew of, and their New Priests, no Sons of *Aaron*, and had all *Covenanted like men*, with the Calves in *Bethel* and *Dan*, 1 *Reg.* 12.29.

After this, we meet with a dismal Curse also laid upon *Judah*, *Esay* 24.6. And why? *Because they also had broken the Covenant*. What Covenant? *The everlasting Covenant* he calls it, yet meaning that *of their Religion*, which *God* expected they never should have started from. But how was that? *By transgressing the Laws*, says he, *and changing the Ordinances*. The Ordinances indeed they had a long while preserved; this therefore was downright now, *Shakar*, to some purpose, They of themselves to change all.

But then among them of *Judah* also, those few that were no such Changelings, What became of them? Oh! *He became a Saviour to them*! For he bears them that witness, *They were Children yet that would not lie, lo Ieshakar*, *Esay.* 63.8. that is, How ere they sinned else, very grievously, Yet they would not fail in the main of all, not forgoe the *Covenant of God*; God therefore is pleased to put his requital in the same phrase; Because He had promised it at first to *David*, *lo ashaker*, therefore, sayes He *I will be true to them and never fail them*, *Psal.* 89 33. How ere I shall punish them for their sins, yet *Never will I break my Covenant*, *nor*

change the thing that's gone out of my Lips, *ver.* 34. But 'tis ſo plain a Caſe this, that we need no more in it.

Hypocriſie.

THe tother is far the worſe, as having the more danger in it; When they carry the lye o'that faſhion; Pretend nothing but Zeal for the right *Covenant of God*, and yet practiſe nought but villany againſt it! And that this is it he principally aymes at, the Pſalmiſt indeed ſhews, Becauſe withall he moves that Queſtion, *If they do ſo, ſhall not God ſearch it out?* *ver.* 21.

Yes, to be ſure, He will: Carry they it never ſo craftily, Do what they can, all the great Maſters of this *Holy Lie*, put what colours they lift upon their *Covenants*, all's in vain! For yet, ther's light enough in Gods Word to diſcover their Hypocriſie, and Law enough there alſo, unleſs God give them Repentance, to caſt them all down into the pit of Hell for it.

What a notable Precedent for this have ye in the Prophet *Jeremy*? God foreſaw theſe cunning tricks in the men of *Judah*, and to be ſure to meet with them i'th'end, He begins with them in it; He calls to the Prophet to proclaim to them *Dibre haberith*, the *words of the Covenant*, *Jer.* 11. 2. and to lay his Curſe upon them that keep it not, *ver.* 3. That done, He makes him proclaim it over

over again, *ver.*6. and ſhew them How He had plagued their Fathers for not keeping it, *ver.*8.

How then? Little dream't they, that God did all this, to diſcover their Craft: Therefore they preſently (very *Holy* men!) put on a good face, and combine moſt Religiouſly together, And now All as One man, They are for *the Covenant*, yea many are they; So that the Prophet himſelf (a man rightly meaning) thought, all would have been well.

But then he preſently tells us, God call'd again unto *Him*, and told *Him*, They deceived *Him*, what e're they pretended, this of theirs was none of *His Covenant*, 'Twas all but *Keſher*, this, *verſ.*9. A ſtrong Conſpiracy between the Two *Houſes*. They had indeed now ſubtilly made a Solemn League between thoſe two Kingdomes; But the Rebellion was the greater for that, Becauſe it carried away the poor people of God with that pretence; And thereby *His Covenant*, the right *and true Covenant of God*, was the more foully broken by them, *verſ.*10. So that *He* flatly commands the Prophet, (and that not once, but twice) *Not ſo much as once to pray for them*, *verſ.*14.

And how think you of this now? But this is onely to ſhew, how ſuch Caſes ſtand in Law; That's our Point; And here God himſelf was the Judge in it, the Prophet makes but the Re-

port of it: But it comes home ſo cloſe to us, that I doubt, all the cunning 'twixt *Orkney* and *Silley* will be able to make no other Iſſue in it.

For if they think to tell us, There indeed it could be other then ſo, not but a ſhameful *Lie*, and a very damnable Caſe, becauſe all their conſpiring then was in truth, to promote the Worſhip of *Baal* *verſ.* 17. But how can that be the Caſe now among us? Alas, how eaſily is this put by? For, in competition with *the Covenant of God*, every thing that is not it, is *Baal*; Let them call it the *Covenant*, as much as they will, An *Ingagement*, or what they will nick-name it; yet 'tis an Idol; and all the Worſhip they give it, is flat Idolatry; no better then the *Worſhipping of Baal*: For why? Is it not ſet up againſt God? Does it not ſhoulder His Covenant? ſits cheek by joll with it? Yea, 'tis the thing, that's alone and principally intended by them: So they make a very *Baal* of it.

Let me tell them therefore, there are in the World more *Baals* then one; An 'twere but a wiſp, yet when they joyn it with that which belongs unto God, and couple it with *His Covenant*, Their God they make it, 'tis a *Baal* to them. It is not for nothing therefore, that the Scripture ſo often makes that word Plural; We are told of *leaving God, and ſerving Baalim*, *Judg* 2.11. that is, Any thing elſe (that's in Divine

eſteem

eſteem with men) but God; Any thing by them ſet up with God, To them, that's their *Baal*, a privy Idol in their budget: So, that d'off will no way help them.

Of all the reſt not in this matter of *Covenanting*; For howſoever they have gone to work too now, to make a wretched People willing to be cheated by them; let me give them this gift, The firſt Idolatry, that the People of God ever committed with any *Baal*, was in reference to a *Covenant*.

And how ſay you then? Does this ſuit right? Take another. The firſt *Covenant* that ever *Gods* People made (of their own heads, without Gods Deputy to lead them,) was a *Covenant with Baal*. And now I hope they will thank me, for I am come cloſe home to them.

But I will not fail to make it good; For the Word of *God* is expreſs in it: *When Gideon was dead, they went a whoring after Baalim, and made Baal Berith their God Judg.*8.33. *Baal Berith a God?* Now a' Gods name, what's that? Why in plain Engliſh, 'tis the *Idol of a Covenant*; ſo *Berith* ſignifies. So that for all brave *Covenanters* here you ſee, *Baal* is their Chief, The very firſt that e're twang'd that way, to be entertain'd by the People, and to Covenant with them.

And yet for the while then, who but He? Lord! ſuch a Racket! In all haſt there muſt be an

an Houſe made for Him (a Temple forſooth, for a God) by the wiſe Lords of *Sichem*, *Judg.* 9.4. And there he muſt have his Exchequer, to receive what came in upon the Publick Faith: And then preſently upon that ſcore, brave and jolly men, they make themſelves, no leſs then King-makers, and out of their Treaſury, they aſſign him an Allowance of Seventy pieces of Silver for the States ſervice. What to do? A Holy Work, you may be ſure: To hire vagring Villains, to go and murther ſeventy of his Fathers Sons, that He onely may be their King, *ver.* 5.

And for a few years this held on bravely; Till at laſt, God in Vengeance upon them all, ſent an Evil Spirit between Him and his Makers, *His* great Maſters: And what was the Iſſue? Firſt, *He* deſtroyed Them and their City, *ver.* 45. and at once burnt the *Houſe* of their *God Berith*, as great a God as he was, *He* and his Covenant went to the Fire, (who but their new General againſt it more then any?) and a Thouſand of the chief Covenanters roaſted together with it, *verſ.* 49. And within a while after, this King of theirs had his own brains beaten out, *verſ* 53. and yet as ſhort a time as he had, to make it more remarkable, he murthered himſelf alſo, by making his own Man to be his Murtherer, *verſ.* 54 This is the Account, which the Spirit of God gives you of *that Solemn League and Covenant*, the firſt of the kind! The

The Reſult whereof is this, That in point of *Law* the word it ſelf works juſt nothing: To talk therefore now of *a Covenant*, and to look, that alone ſhould do it, alas, 'tis but a poor piece of Sophiſtry; none but S. *Paul's* Galatians will be bewitch't by the bare Name of it; For ſacred it may be, and it may be abominable. Do you not ſee, how the Holy Spirit uſed it, even when the Name of God is joyned to it? mentioning the *Covenant of God*, He meant the *true God*; But yet naming it ſo, *The God* of their *Covenant*, He meant a Filthy Idol.

Will you any more? Is not, I pray, the ſame term of *Covenanting* given in Scripture to the vileſt of all Gods Enemies? *The Edomites and Iſmaelites, the Moabites and Hagarens; Gebal, and Ammon, and Amalek, the Philiſtins, with them that dwell at Tyre; Aſſur alſo is joyned unto them.* A deſperate Crew! Rake all the world, and not find a worſe! And now what of them? As we read it, it is, *They have caſt their Heads together and are confederate againſt Thee. Pſal.*83 5. *Confederate*! A word very unadviſedly (by their good leaves) here uſed; Elſe, why was it then at the Reformation, turn'd out of Latin? Confederate is meerly Latine.

But this very *Berith* is the word in the Pſalm, *They have all entered into a Covenant againſt Thee.* You ſee therefore, what a goodly race of *Covenanters*

nanters then there was, and of what Date they originally be. And this above all, *Baal Berithans* they were all, The Servants of *Baalim*, of *Idols and Devils*; All in a *ſolemn Covenant* againſt the *true God*: And therefore the Spirit of God would not omit, there to ſet down their proper Motto alſo, The Sum of their Reſolution what it was, *Let us take to our ſelves the Houſes of God in poſſeſſion*, *verſ.* 12

Well then, The *Law* proving to be this, That *Covenant* there is none juſtifiable and good, with no Perſon, no People, no Nations, that is ever warrantable, unleſs we can truly tell God the *Covenant is His*, that it is *Pactum Tuum*, ſuch as is in a fair Order to Him, for the true Drift of it, and for the chief right in it, and ſuch, as He will ſurely own it,

Therefore, to put upon Him that, that's none of *His*; Or under pretence of His better Worſhip, and purer Service, to combine for ought, that's quite contrary to His Will, But onely, becauſe they ſay it is *His*, they will force it upon others, ſo to be taken, and ſo to be done, That this is *Sheker* in every degree of it, very *Froward*, *Lying*, *and falſe dealing with God*, *a perverſe* and wicked courſe in all of them, oppoſite (leſs or more) to the *true Covenant of God*, and that the Vengeance of God will at laſt ſeize on all, that have any hand in it,

The

The Tryal will now be no long labour; to find, for *Matter of Fact*, Whether their Plea here in the Pſalm be true or no: Whither they for any *froward carriage toward the Covenant* of *their God*, will be found to ſtand *Not Guilty*.

But it will be a longer buſineſs though, then we can hope to end it, before the uſual limitation of our Hour be ended. For be the *Evidence*, that will be brought, never ſo clear, yet they muſt have Time to hear it all, and liberty to except, what they can againſt it; They muſt alſo be heard at large, What they have to ſay for themſelves: God forbid elſe.

For any man to be accuſed, and he cannot tell by whom; To be impeached, and he knows not of what; Condemned, and he never heard Why, nor ever was heard, what he could ſay; If there be any Law to warrant ſuch proceedings, it muſt be fetcht out of *Scythia*; If any Religion can ſuit with it, 'tis onely that of the *Sichemites* God, ycleped *Baal Berith*, *The Lord of the New Covenant*.

By your good leaves therefore, we will not huddle it, nor ſhall our Defendants in the Text be pinch't at all in Time; Here therefore wee'l now *adjourn*, till God give the next leiſure.

The Second Part.

Nor behaved our ſelves frowardly in Thy Covenant.

HEre's one thing ſuppoſed in this Text; That *Covenanters* theſe men were, comprized in a *Covenant* with Him whom they treat with.

And within the Verge of that, there are three particulars. Firſt, that 'tis the Church of the *Jews* that are the Perſons now treating. Secondly, That *God* Himſelf is the Perſon to whom they make this Addreſs: And laſtly, That the Buſineſs is to clear themſelves, as to *His Covenant*, from *frowardneſs*, *perverſeneſs*, *and Lying* in all their Deportment.

And all this, by the Bleſſing of God, hath been formerly unfolded by us.

We then fell upon a Diſtinction alſo, as touching *Gods Covenant*. That here is not meant the Providential parts thereof; At firſt, provided for *Adam*, in Gods Bleſſings of Nature, by the Revolution of the Day and the Night; Nor the ſecond, vouchſafed to *Noah*, for the worlds ſecurity againſt any new Deluge; Nor yet a third, by His Bleſſings upon *Abraham*, to give him an

Holy

Holy ſeed, and ſo continued to *Iſaac* and *Jacob*, to ſettle that Seed in the Land of Promiſe.

None of theſe proved to be *Gods Covenant* here in the Text. But 'tis the Conditional part of it that they now aim at; At the *Rule*, that God of old had preſcribed to them, for the *worſhipping of Him as God*, and at thoſe Duties, that they were by *His Covenant* bound to, for the obſerving of His Holy Law: The general Heads whereof we found to be theſe two, *Their Religion*, and *their Allegiance*.

So there came in their Proteſtation (and that's made to God himſelf,) of their Integrity, That they were all *true men to this Covenant*, ever had been, and ſtill were forward and ready and upright in their Duties, free from all *untowardneſs and frowardneſs*, from *all perverſeneſs*, *lying*, *and diſſembling*, in the whole managery of it.

So, that then led us neceſſarily to go and argue the Point a while; And firſt, For *Matter of Law*, To define, what it is to be *falſe in Gods Covenant*.

And by that we found, That the bare Name of a Covenant works nothing, but that the ſolemner a League is, the more damnable the Covenant may be, and ſo may oblige men the ſtraightlier to a ſpeedy breaking of it, and to an utter abandoning of it.

The Matter therefore of the *Covenant* was one-

ly to be looked to, to ſee, VVhither they did not, either diſclaim the old One, (the true one) and pretend to another; Or if not ſo palpably croſs, yet (which has more danger in it;) VVhither pretending ſtill to the old, they did not practiſe another.

For if ſo, if either of theſe, then *by the Law*, that proved an *Abominable Lie*, no leſs then the ſetting up of an *Idol*, 'twas the *Worſhipping of Baal more then God*. And this was at large exemplified by their *Baal Berith*, *the God* (forſooth) of *their Covenant*; That proved to be the firſt Idolatry that ever Gods People committed with any *Baal*; And ſo, the firſt *Covenant* that the People took upon them to bring in, was a *Covenant with Baal*, which the more they termed it *Gods Covenant*, the fouler was the *Lie*, and the fiercer it'h end was the Vengeance of God upon it.

And thus far now, we went before. But then being come to the next Point, The *Matter of Fact*, to examine their Plea of *Not Guilty*, and finding that, a larger buſineſs by far, then the Time would then admit, there we *adjourned*. Therefore now by Gods Providence being brought upon it again, there we are now to ſet in anew, and ſo to proceed in it, as God ſhall enable us.

Joyn you therefore with me, I beſeech you, in Humble Prayer to Him for His bleſſed Aſſiſtance, &c.

Nor

Nor behave our ſelves frowardly, &c.

WE are now to ſuppoſe the *Court* ſet again, That of our Conſcience, firſt; And now let's but ſee, how the Evidence comes trowling in.

Firſt, Falſe Rumours raiſed; Scandals divulged; Jealouſies fomented; Gods Anointed in his Footſteps ſlandered.

Then, Routs approved of; Arms taken up; VVars levied; Gods VVord rejected; Gods Sword reſiſted.

After that, Mens properties invaded; their Perſons deſtroyed; The Lords Vineyard rooted up; All Rights baffled; Laws ſuppreſt; The Ordinances all changed. To go no higher yet then this; Though this be far the leaſt part of the publick outrages ruſhing in with a *Covenant*.

Then for a Perſonal Charge upon Men. Such a one (not to name him now; though who knows not many thouſand ſuch Ones?) That he might ſhare in the booty, and patch up a mean Fortune in a few Moneths: Another, That he might ſave his own ſtake, and be out of the laſh of the Common Scourge: A third, That he might curry but favour enough, to get a little Releaſe of the Curſes upon him, To comply with:

with the Times, and run along as the ſtream goes, [As our Pſalmiſt elſewhere has it, *With the froward to learn frowardneſs*, *Pſal.* 18. But their Guides from *Rome*, I underſtand, could play the good Fellows, and make a caſe of Conſcience of it, and termed it, ſubmitting to the preſent Authority, under whoſe Protection they lived;] All this, and more, abundantly proved, And yet now in a Tryal of *Frowardneſs*, will it be poſſible for ſuch *Covenant-mongers* not to be found *Guilty*?

But for a Defence in their *Covenant*, we muſt not but hear, what Plea they would uſe. For they alledge, That they had *good Law* for that they did: Have they not clear Precedents from Gods People of old, as ſo many *ruled Caſes*, practiſed by Them, and never reproved by God? Well then, Chriſtians therefore now are to do the like, for the due preſerving of their Religion.

And ſomewhat of this they ſay, hath truth enough in it; There are ſtore of Examples from Time to time in Scripture, of the *Covenant of God* renewed among His People. But then I muſt tell them, Such Examples they are all, every one of them, as if the Proceedings of our Times be applied to them, there ſhall need no other Judgment. 'Twill prove as vaſt a difference, and as vile, ſet them once together, as is the Picture of a Dog to the Image of a Man; Can they not reliſh

reliſh this? Then, as is the ſhape of a foul Fiend to the Pourtraiture of a Bleſſed Angel.

1. *Nothing added to Gods Covenant.*

This for Firſt, That from the firſt to the laſt, there's nothing *Covenanted for in Scripture*, but what was ordain'd for them from the beginning; From the beginning of their Law, which God gave them in *Horeb*, That was for his *Worſhip*, and all relating thereunto; And from the beginning of their Kingdom, unto which God had after brought them, That was for the whole Civil Government; But 'twas one and the ſame *Covenant* ſtill; None but the firſt, No new tricks, foiſted in at pleaſure with the very Ordinance of God, upon any ſpecious pretences whatſoever.

Onely there's one Story indeed, If they mean that for their Pattern, worth our looking at it. It was of the new Samaritans, that were placed in the Room of the Captivated Iſraelites; The Lyons had taught them to be very godly, and ſo they got them a Prieſt, and of him they learned, *how they ſhould fear the Lord*, 2 *Reg.* 17. 28. This was very well, was it not? Arrant Aſſirians of a ſudden to become ſo very holy? And how then? *So they feared the Lord*, ſayes that Text, *ver.* 32. That is, They uſed the *right worſhip of the true God.* But how though did they it? Here comes in the point.

Not without tricks enough of their own, with it;

it, First, They themselves became Priest-makers: And next, 'Twas no matter Who, the meanest among them would serve, and was set up to do the Sacrifice.

Well: Yet once again the Text there strikes upon the former string, and tells us, that *They worshipped the Lord, ver. 33.* Did they so? And what would we more? Nothing: Did it not tells us withal, that there was more; For they *served their own Gods* too. Oh, is that it? 'Tis plain therefore the Holy Ghost hath set it down this, but by way of an Irony, as an Holy Scoffe upon them, Excellent *worshippers of God* these, That *worship Him, How they list,* and *whom they list with Him*!

So for a Conclusion in the verse following, the Holy Spirit deals plain and down right with them. *They feared not the Lord, ver. 34.* But is not this strange? Twice afore *They feared the Lord,* and now flatly, *They feared not the Lord.* How must this be unriddled? 'Tis done to our hands; The Reason follows there. *Because they did it not, According to the Statutes, and Ordinances, and Law, that God had commanded at first,* But besides the *Right Covenant, ver. 38,* they had thrust in what pleased them, into the new Model of their Religion. And you see how well God likes of that.

And that's the first Exception here, A *Covenant* for

for *the Religion* loudly cried up, but yet sufficiently powdered with Additionals, of Hypocrisie, Perjury, Violence, Treason, Rebellion; And yet still must go for the *Covenant of God*. Find they any such medlies in Scripture, but of their good Brethren, the Samaritans?

The sway of this Point therefore still lies in *Tuo*. For *Tuum* it cannot, it will not be, none of *Gods Covenant*, lift they their hands ne're so high, unless the Contents of it be taken out of His will alone, He the onely Author and Dictator of it, and no Compeers with Him (North, or South) in it to mingle their good pleasures with it.

The Greek word Διαθήκη also implies as much. Other words there are that do indifferently signifie Agreements, and Compacts, Leagues also, and Conspiracies. But *Berith* is never construed by these. To tell us, That *Gods Covenant* with us, must still be Διαθήκη. The New Testament, and the Old Testament bear no other Name but that. And therefore it is not *Tuum*, unless it may stand for *Testamentum* also. 'Tis none of that which is rightly called *Gods Covenant*, *Psal.* 105. 9. unless it may be added, that 'tis *His Law*, *and His Everlasting Testament*, *vers.* 10 that is, His own known Will and Testament, devised and established by Himself alone, and no sprinklings in it, cogg'd by others and foisted in for *His*; Much

leſs ever borrowed you wot where, and then obtruded, and forced upon Him, that it ſhall be *His*, whether he will or no.

2. *No Covenant without Gods Deputy.*

YEt there's a ſecond Exception, worſe then the firſt: Becauſe, but by means of the ſecond, the firſt could never be. And the ground of that is this.

In S. Scripture, there's not one of thoſe *Covenants* to which they pretend, but was of Gods onely making and moving. As he had begun it in *Horeb*, there by Himſelf firſt, with his own Voice from Heaven, He gave them the Ten Commandements; And then for all the other parts of his *covenant*, and of the Religion, to which He bound Them, He ſent it all to them by His Deputy, *Moſes*; 'Twas *He*, Gods Vicegerent, (and in place of King to them, *Deut.* 33.5.) that ordered all their *Covenanting with God*: And ſo it held on in all Ages, No *Covenant* then ever heard of, but what the *King*, who ſtood above them all, as in Gods place, or who by Reaſon of His Abſence or Age, was appointed by the Law of God to ſtand in the Kings place, preſcribed it unto them, or impoſed it upon them.

Howe're the people then had a part in the *Covenant*, becauſe it was for them, and with them,

them, yet it was but the Obeying part, meaning the Duty required of Them, as one told them, *Vobis obſequii gloria relicta eſt*, That was all that the people had to do with it; Upon them it was laid to ſee it performed; But as for the *Legiſlative* part, the Authority in calling them to a *Covenant*, and in deſigning, what the Tenor of that *Covenant* (this, or that part of the Law) then ſhould be, *Mandata mea mihi*, was Gods Rule ever, All the thouſands of *Iſrael* had nothing to do in that part, nor were ever to meddle with it: It was Holy to the Lord that, and wholly appertained to the Supreme under Him.

To hear therefore now of a *Covenant for Religion* without *Gods Deputy* to lead it; How much more, to have it hammer'd of purpoſe, not onely againſt his Leading or Medling in it, but alſo by a Helliſh Device (yet becauſe of their Uſe, allowed to be Holy, and very Divine) to frame ſuch a bleſſed Diſtinction in it, as ſafely thereby to commit an Horrible Rape in the preſence of God, and by force to ſnatch from *Him His Royal Authority*, and to Arm *His Subjects* with it againſt *His Perſon*, and ſo, They to lead Him to what they liſt, and (at laſt) to the very block,) and yet muſt this be countenanced out of *Gods Word*? And muſt it go for *His Covenant*, that is ſo flatly againſt Him? *Gods Covenant* point blank againſt *Gods Anointed*? Bleſſed Lord! What Logick call they This?

I must deal plainly. It can grow no where, but where *this Covenant* it self grew; There indeed it has ever been found, what Reason soe're, and proof to the contrary, yet all the Reason, when they are at a pinch, that they regard to go by, is, *It is so, Because it is so.* And therefore they must, and will have it so, If a Bible in Hand, with Powder, and Shot will do it.

But you shall not trust me alone in this point. Use your own Eyes, I beseech you, while I shall bestow so much Time upon them, as to point a finger to all their Examples.

The first, I can meet with, was in *Moab*, more then 40. years after that in *Horeb*, when all the first Breed was dead, *Deut.* 31. 9. and then *Moses* in stead of God (there you have the Doer of it) He manages the business, and engages the Children, as at first he had done their Fathers, to the observing the Law of their God. There you have the Matter of it.

2. In *Sechem*, the same was done again, much after such a distance of Time, but the difference else, in the main, none. For the same Law it was, and 'twas *Joshua* now that did it. *Josh.* 24. 25.

3. After that, I do not light upon another, but what I acquainted you with, of *Baal Berith*, till the *Covenant* made in *Hebron*, and that seems to have been onely about the Temporal Govern-

Government; 'Twas in effect, but an Oath of Allegiance, taken in the presence of God, and *David* the King Himself He takes it of them, 2 *Sam.*5;

4. The next was at *Jerusalem*, and it was onely about the Religion; At which they were all to swear solemnly, *To seek the Lord*, that was, *To worship Him onely*, upon pain of Death, as the Law of old was: But *Asa* the King He renewed it now, and put it upon them, 2 *Par.*15.9.

5 Another after it there was at *Jerusalem*, and it was of both, both for the *Religion*, *for the Ancient Worship of God*, (for *Baals* Religion had been interloping:) and for their *Obedience to their true King Joash*; He was but a Child indeed, not seven years old, and *Athaliah* had usurped the Throne; But yet all was now in his Name, and his Right, and done all by *Jehoiada* his Uncle, who was the High-Priest, and the Kings High Protector, 2 *Reg.*11.17.

6, *Hezekiah's* Covenant followed next. And to that the King first assembles all the Priests and the Levites, and gives them in charge to sanctifie themselves, and to purge the Temple, (for much pollution there had been) and to set all things right there, for the right Service of God. And the Reason he gives them is, *For it is in my heart to make the Covenant for the Lord*, 2 *Par.*29.10. And to that purpose he calls the whole Kingdome together. 2 *Par.*30.1.

7. Shall

7. Shall we need any more? There's one Example yet, in a Time none of the orderlyeſt, when *Jeruſalem* was beſet with the Army of *Babilon*, *Jer.* 34. 7. and what was that? A Covenant, as the preſent occaſion then gave them, of renewing one point of their Law long diſuſed, and *Zedekiah* the King was he that did it *ver.* 8.

8. And one more yet: For after the return from Captivity, there's an Oath made by all *Iſrael*, for performance of another particular, then moſt neceſſary: And who was the Authour of that? The people, if ever, now ſurely. No; 'Twas *Ezra* the Prieſt, but as a Commiſſioner, come into the Land, with Authority from *Artaxerxes* the great King, and ſo he takes it in hand, when *Shecaniah*, a Prince of the blood Royal, (but, in no Commiſſion) by moving him earneſtly to it, acknowledges, That it was not lawfull for any of them, for all of them, to ſet upon it without Him: [*Ariſe*, ſaith he, *becauſe this matter belongs to thee, and we are to be ordered by thee; But be thou couragious and do it.*] *Ezra.* 10. 3. & 4.

9. And that I may not ſeem to balk any, Take one more yet, that has not the word of a *Covenant* in it, but in Truth it amounts to no leſs, an Oath with a Curſe upon them all, if they do not the Law, that God had preſcribed them, *Nehem.* 10. 29. wherein He as the *Tirſhatha* (the Supream

pream Governour in Commiſſion) is the Leader of all. *ver.* 1.

And now, I think, I have left out none: Let this *Covenanting* Generation come now, and bring out their *Baal Berith*, that *Idol Covenant*; And ſay, which of theſe is the Copy they pretend to go by, for an Example in S. Scripture.

Will they be able to ſhew you, they have put nothing in their *Covenant*, but what was there of old, to be readily found in the Word and Will of God? Or rather, clean contrary, very much of it, ſuch as God abhorrs, ſo flat againſt Godlineſs, Loyalty, Juſtice, and Truth?

Was God alſo at the making of it? Which of them ſate at the Tables head for Him: Who was Gods Deputy in it? What was His Name, that had power to call them to it, and to require it of them? Well! Let them look to their Copy a little better; For Covenant of God it will never be, whoſe ſoever it proves to be, unleſs theſe two Conditions, The plain Will of God, and the Right Officer under God, both be clearly in it.

3. *All honeſt Covenants, are Gods.*

Though I do not look, ſuch Zelots as they are, ſhould leave clamouring ſtill for their *Covenant*, in that I ſpy another ſtarting hole they have yet. For Agreements between man and man, private Covenants, touching Ordinary things,

things, are in S. Scripture ſtiled, *The Covenant of God.* And ſhall not then a conſent of all the People be Sacred? The Reſolution of whole Nations much more be counted ſo, and without any Queſtion be ſet upon *Gods ſcore*?

And the Truth is, this they ſay, hath not a little truth in it. For that *Covenant* which *Jonathan* and *David* entred into 1 *Sam.* 18. 3, *David* himſelf ſayes, 'twas *the Covenant of the Lord*, 1 *Sam.* 20. 8. *The Ordinary Contract* alſo, which every Wife made with her Husband, (who is to the Wife ever in Gods ſtead,) 'twas *the Covenant of her God*, *Prov.* 2. 17.

Nay, we will come home to them; A League, that the men of *Tyre*, Heathen men, (mark that;) had made with the Jewes, God owns it ſo, that he acknowledges it for a *Brotherly Covenant*, (lo ye there) and will avenge the breach of it, *Amos* 2, 9. And that *Oath* which the King of *Babylon* had put upon the King of *Judah*, *of Fealty to Him*, when he revolted from it, God was ſo highly diſpleaſed, that He (to make it ſurer) took His Oath, [*As I live, ſayes the Lord, my Oath, which he hath deſpiſed, and my Covenant which he hath broken, (Mine, and Mine,* All now was *Gods,*) *will I recompence upon his own Head.*] *Ezech.* 17. 19.

By the way then upon this, ſhall we not deſire, that our godly Brethren would ſhew us, whether he be the ſame God, ſtill? If he be,

Then

Then how go they to work with this God, or what order have they taken with him, about their *Oathes of Supremacy*, and of *Allegiance*, *of Canonical Obedience* alſo, and ſundry other Bonds they were in by Local Statutes upon thoſe Preferments, and Offices, that he had brought them to? I but ask them this by the way.

Now the Reaſon of all this, what is it, but thus? Becauſe every *Covenant*, be it but private, between man and man, be it alſo with whom it will be (with a Jew, or a Turk; that's all one, by all their leaves, that would perſwade you otherwiſe, both at *Rome* and here;) Yet if it be broken, there lies a *Complaint to God* about it, *Pſal.* 55. 21. For ſuppoſing the thing agreed upon to be in it ſelf Juſt and Lawfull, (In *Re Licitâ*, So Lawfull, as that Well and Rightly it may be done; How much more, if it be *Res Debita*, So Due, as that of Right it ought to be done!) 'Tis not onely a Branch of the *Law of God*, as a Quil out of that wing, and in that Relation entitles God to it;

But alſo, ſeeing the Parties were agreed to call God to it, (and call him they did at the making of it,) both as a witneſs in it, and as the Judge of it, and alſo as th' Avenger for it, thus all *honeſt Covenants* come to be *Gods*; Let but the matter be Juſtifiable and Due, have Truth and Honeſty in it, and whoſe bargain ſo e're it be, or where-

ſoe're it be driven, be it but in a Scriveners ſhop, nay under a *Hedg*, (as *Jonathan's* and *David's* was little other, 1 *Sam.* 23. 16.) yet it binds, becauſe of the Power and Preſence of God.

But 'oth' tother ſide, if the matter agreed upon be naught and Illegal, carry it any Iniquity folded up in it, 'tis never good then from the beginning, far enough from having any *Intereſt in God*, ne're hope for't, there's no beguiling of him, all the *Combining* in the world cannot make God their Pandar. No, All in that kind is but *Vinculum Iniquitatis*, and the more Solemnity or Admixture of Holy Forms, the worſe the buſineſs ever, and the ſooner muſt men repent, and utterly forſake it. For 'tis no better then, then what's uſually to be found in Stangate-hole, or on Shooters Hill; No circumſtances of Time, or Place, or Perſons, or Manner, or any thing elſe, can hallow it.

But then over and above all this, 'Tis another thing quite, when tis ordained to carry a Solemnity between God, and men, ayming at any Publick Obligement of themſelves unto God. For there, be they never ſo many, the People are all but one Party ſtill, there's but one ſide, yet; So all this while tis a Covenant with no Body, till God make himſelf a Party; Some body therefore muſt be there for *Him*, for *God*.

And then, for the beſt of our Brethren (wo

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is me for them; They are indeed Hail fellow with God in too many things;) to make account, that they have him at a whiſtle, and can force God, to make one at it, whether He will or no, or when they would have Him, if they do but hold up a finger; By their good leaves, this falls under that of *David*, *The Fool ſaid in his heart*, *Non Deus*. *Pſal*. 14. 1. 'Tis to make *Him* their Drudge, and not their God; No God, ſuch a one, be bold on't, but a Servant, ſo mean and vile a ſervant, that an honeſt mans ſlave would be loath to change with him.

Make no other Account therefore, but that the Verdict here muſt needs go againſt them; 'Twill be found *Frowardly* and *Falſly*, more then enough, and caſt they will be (all the ſort of them) for *perverſe* carriage in the *Covenant of God*.

Time was, I find, when the Prophet would have been content, if he might, to have excuſed ſuch another company of them; But on no ſide could he look, that it proved not *Falſe play*, every way: He is forced therefore to give it over, and to find the Bill, *Though they ſwear*, *The Lord liveth*, *yet to be ſure*, *they ſwear falſly*, ſayes he, *Jer*. 5. 2. How ſo? Becauſe what they ſwear, much of it is that, that is falſe, the reſt, is that they mean to make falſe.

Howbeit then, afore it come to that, here's a ſtep in the Text, that muſt well be look't to. For

in any matter of our Duty to God and Man, ſuppoſe it our Allegiance, or any other due Obedience, Know we muſt, 'tis a ſpice of *Frowardneſs*, not to be forward, not toward ever, and zealouſly ready to perform our Duty, ſo bent upon it, that we need not fear to appeal unto God about it.

Much more then ſavours it of extreme *untowardneſs*, to ſeek excuſes, or delayes in it, and to be ready to take any diverſions from it, or occaſions againſt it: But then, of all the reſt, to pretend hotly to it, and yet to go quite another way; When they make a *Solemn Covenant* for it, and needs will pull God in to be a party, then to *ſwear falſly*, this the Prophet calls, *Judgment ſpringing up as Hemlock*, *Hoſ.* 10.4. And his meaning is, No Venome ſo abominable, and groſs as this, So that 'twill be impoſſible to eſcape the Judgment.

How to be known, this.

But how then? Where are we now? Will any plead Ignorance in it? Will they alledge, That that they do in it, being commonly and loudly cry'd up for the *Covenant of God*, And that, not in the Streets alone by a Rabble, but amidſt the Sages, and the Common-Councils; Nay, the very Pulpits of thoſe, that ever bare their Heads for mighty Prophets among them, ſound-

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ing out nothing elſe continually, but *the Goodneſs of the Cauſe*, and *the Curſe upon Meroz*, *Judg.* 5. 23. Damnation to them, that joyned not in ſuch a Duty, How ſhould other Men be able to Judge it? Which way ſhould one of a Thouſand among the People be able to tell himſelf, Whether it were the *Covenant of God* or no?

All this hath fully been reſolved already, by thoſe two infallible Marks, Firſt, If it have any thing elſe in it, that is not to be had out of the Word and Will of God, by a Clear Conſequence from it. Next, if it be a Headleſs piece, and Gods Vicegerent, His true Deputy, be not the Stipulator for God, and the Leader in it. And though the former of theſe two may be thought too deep for e'ry one to skill of, yet the ſecond is plain enough, and he that has but half an Eye may eaſily diſcover it.

But what ſhall we need to go further then the Text for it? I pray do but mark that. The care of *Gods Church* there, is, To clear her ſelf to God, from *Perverſneſs*, from all that may be called *Lying, and froward dealing in His Covenant.* Well and good then; If *Gods Covenant* be ſuch, ſo pure and holy, that it may not abide any *Lying*, upon no terms endure any *frowardneſs* of ours, or *perverſe* behaviour in us, ſo much as to be mingled with it, To build upon it then, abſolutely in it ſelf, there can be no ſuch matter, No *froward*

dealing muſt there ever be, no falſe meaning at all in it, or elſe *Covenant* it muſt be none of *Gods*.

Put it upon that Iſſue then, let the good People of God look but to that, and go no further; Leaving them all their Sophiſtry and Pulpit ſlights, examine you no more but that. Say then, Find you *falſe pretending* in it? (You have had it long enough, to know it throughly.) Is any thing ſaid there, in that *Covenant*, that you ſee is not, never was, intended? Find you any *Lying* at all, either in the Device, or in the Carriage of it? Is one thing ſaid, and quite another thing done? Go to then, This is enough. For, if ſo, then this is *Falſly and Frowardly*, to be ſure: And by this then 'tis clear, that 'tis none of *Gods Covenant*. Now this every man of you is able to diſcover, that can but tell Twenty.

I muſt be bold therefore to tell you; He that ſees it not, it is not for want of Eyes, nor for want of Light, (either of theſe indeed would be ſome excuſe,) but 'tis for want of Will onely. As our Saviour hath turned it out of the Prophet, *Their Eyes are ſhut*, ſayes He, *Eſay* 6.9. *But they themſelves have ſhut them*, ſayes Chriſt, *Matth.* 13.15. And why? *Becauſe the god of this world hath blinded their minds*, ſaith S. *Paul*, 2 *Cor.* 4.4. There's the buſineſs; And now, rather then not enjoy this world; that God ſhall content them, a God he is there called, and now be the

Covenant

Covenant what it will be, ſo that upon any report God be there, They will look for no other God in it, leaſt otherwiſe the Croſſes of this world ſhould betide them for it.

But then, this alſo is point blank againſt the Text. For that begins, *And though all this be come upon us, yet do we not forget thee, nor behave our ſelves frowardly in thy Covenant.* No play falſe with God they would not, to eaſe themſelves of any miſery that was fallen upon them: Much leſs, had they already done it, to prevent the coming of it; Leaſt of all, onely for filthy lucres ſake, to make themſelves gainers and to ſuck advantages out of the milk of any other Covenant.

Pactum Tuum, therefore they were ſtill able to ſay to God, and not *Pactum Noſtrum*? They knew no other *Covenant*, but *His*. But that, they ſo well knew to be *His*, *Given* by *Him* alone, and not taken up by men (no new Humane, Forgery ſhall I call it? or rather idolatry, made, as Idols uſe ever to be, after ſome reſemblance of *Gods Covenant*, and coloured very like it?) that they would be able to give him a true account of His own, and of their upright dealings in it.

Yet I would now pray you, to mark that alſo, that *In Pacto Tuo*, is all they ſay: they pretend to no more; It is no Phariſaical brag of them this, as who ſhould ſay, their doings were quite without Sin, or, that they would juſtifie all their

their wayes before God; Far be it from them, to have any ſuch thought. No? 'Tis onely intended here, as concerning the point of their *Allegiance*, and of *their Worſhipping* of God aright.

You may trace it out by this; For nothing carries the *Name of God* ſo much, and ſo kindly, as thoſe two do, *The worſhip of God, and Gods Vicegerent*. Now they preſently expound themſelves ſo; *That they had not forgotten the Name of their God*, *ver.* 21. Their meaning therefore here muſt needs be, That to the *Rule of his Worſhip*, which was given them in *His Name*, Or to that *Authority*, which bare *His Name*, and had given the *Rule*, they could never be brought to ſhew any *frowardneſs*.

And from hence thoſe three Children of God, no doubt, drew their pattern. Charged indeed they were upon grievous pains to forgoe the *right Worſhip of God*, and to do as others did, to worſhip the New Image, that was all of gold, *Dan* 3. 10. But theſe golden pretences could not work upon them; Their anſwer therefore was ready, *Our God whom we ſerve is able to deliver us, and He will deliver us*; That was well, if they were ſure of that part: *But if not, be it known, we will not worſhip any new Image*, whatſoever come of it. An Holy and a brave Reſolution this! But no more then is due from all Gods Servants, in any ſuch tryals, nothing muſt make them tranſgreſs that

Covenant

Covenant which they were in, for their *ſerving of God*; If God by himſelf, or by his ſecond ſelf the King, call'd for no altering, they were never to endure any, much leſs, to induce any.

And what we ſay of our *Religion*, muſt ſtill be taken of our *Allegiance alſo*; They ever go together; And Alterations there may be in both, No body ſayes to the contrary. But then, 'tis God alone, and not man, that muſt alter them. It was for nothing elſe, that God, after he had changed the Government of *Iſrael* from one form to another, till at laſt he had brought it to Kings, and in that courſe had once removed it too, from *Saul* to *David*, yet then He ſet up his reſt, and to tell them ſo, He term'd it *His Covenant*, *Pſalm.* 89. 3. *I have made it a Covenant with my ſervant David, and his ſeed after him, to laſt for ever.*

And this it was, that made *David's* great Grandchild *Abiah*, to chalenge it by the *Right of God*, as *given to David, and to his ſons by a Covenant of ſalt*, 2 *Par.* 13. 5. That *Abiah* was not ith' right though, and that his Argument held not, it was Becauſe God himſelf had there made the Diviſion of the Kingdoms, and had ſent one Prophet to foretel it, 1 *Reg.* 11. 35. and another after to warrant it, *The thing is done by me*, 2 *Par.* 11. 4.

But otherwiſe, by man it could never elſe have been done rightly, nor would it ever have held; No man, not all the men in the Kingdom (what-

ſoever is told you of the Power of the People, by thoſe that worſhip that many headed Monſter) had Power or Authority to alter that *Covenant of God with David*, more then they had to alter his *Covenant of the Day and the Night in their Seaſons*, ſayes God himſelf, if men would believe him, *Jerem.* 33. 21. They were never to meddle with it, unleſs God himſelf gave order expreſly in it.

You ſhall find it ſo in the forenamed Pſalm, There 'tis, *My Covenant with David*, *Pſal.* 89. 3. and *My Covenant ſhall ſtand faſt with him. ver.* 29. and *My Covenant will I not break, ver.* 34. and who dare now go contrary? And yet at laſt we hear of him, *Thou art diſpleaſed at him, and thou haſt broken the Covenant of thy Servant, ver.* 38. Yes, *Thou haſt*! God may do it, No man denies that; But the men that do it without order from God, Howe'ere they make the Succeſs of their Sin to be a ſign of Gods Will, Out alas, 'tis no ſuch matter, 'Tis but a *Lie in His Covenant* all they do, and the men of Belial they are for it, and God will not ſuffer them to go unavenged, (firſt or laſt,) that do it: No, nor them neither (I fear me) that ſuffer it, and yield to have other men do it.

And I could now ſhew you the like of the Holy Prieſthood alſo, For *God is in Covenant* likewiſe with them, and *His Covenant* with them is by Himſelf (once and again) ſet in the ſame equipage with *his covenant of the Kingdom*, and with

his

his Covenant of the day and night, *Jer.* 33. 22. And had it not been ever meant ſo, it had been but an odd Farewell, that the Bleſſed Son of God (when he had now altered the Prieſthood, as he had Power to do) took off his twelve Apoſtles; For *Loe I am with you alway unto the end of the World*, are the laſt words He ſayes to them, *Math.* 28. 20.

But loe, By your leave, you ſhall not, Sir, have the brave *Baal Berithans*, your new *Covenanters* ſworn, if men will but rightly conſter them: For to *be with Them to the end of the world*, Chriſt could not mean it, not with the Apoſtles themſelves, That was impoſſible, but in their Succeſſors; And the Succeſſors of the Apoſtles were thoſe, whom the Apoſtles themſelves called Biſhops, with whom the Apoſtles left the Power of *Ego mitto Vos*, of continuing that Order, or of Subordaining any New. And concerning the Biſhops, you know what the *Covenanters* have ſworn, and in very that, have forſworn ſufficiently.

But I make no ſtay at this, though I thought it not unfit to caſt it in, onely by the way, becauſe of their word *Covenant*, that you might have a taſte of all the *Covenants of God*, and of theſe mens Counter-Covenanting. But I have another-gates *Covenant* now to conclude all with.

Full well therefore may this *Covenant* in the Text be ſaid to concern the *King*, *Gods Secular Mi-*

niſter, and the Prieſt, Gods Spiritual Miniſter, when as Chriſt himſelf, (the Son of God; He, the King of Kings, and Lord of Lords, the Author of all our Religion, our great High Prieſt, and the Biſhop of our Souls, the very root therefore of all Epiſcopacy, which they ſhall never be able to root out, howe're they may ſometimes lopp of His Branches, He that is the Maker of all that are His *to be Kings and Prieſts unto God his Father, Apoc.* 1.6.) is Himſelf the very *Covenant,* for all thoſe that belong unto *God.*

Think not ſtrange of this, I can ſhew you the very Charter of it, and 'tis worthy your looking on. It begins in a moſt Solemn and Divine Form, *Thus ſaith God the Lord, He that created the Heavens, and ſtretched them out, that ſpreadeth forth the Earth, and all that comes out of it; That giveth Breath to all People upon it, and Spirit to all that walk therein; I the Lord have called Thee in Righteouſneſs, and I will take Thee by thy Hand, and will preſerve Thee, and will give Thee for a Covenant to the People, for a Light to the Gentiles. Eſay* 42.5,6. And leſt that ſhould not ſtick with them. again he is at it, *In an acceptable time, and in the day of Salvation, will I give Thee for a Covenant of the People. Eſay* 49. 8. Now we have S. *Pauls* warrant, That time was then, when Chriſt was given, 2 *Cor.*6 2.

There are of the ſucceeding Prophets alſo expreſs in it. By *Jeremy* the Record of it is at large

ſet

ſet down, under the Title of *a New Covenant*, *Jer.* 31.31. And that he means it all *of the New Covenant Chriſt*, is clear by the Apoſtles recital of it, *Heb.*8.8. Then, it was a New one: But ever it was to be New, becauſe to laſt Eternally, never no other *Covenant* to be after *It*, after *Chriſt*.

And ſo likewiſe *Ezekiel*, after many Heavenly Amplifications of it, and excluſive all to the old Covenant, *Ezek.*16.61, He reduces it all into this Perſonal Aphoriſme, *I will be their God, and they ſhall be my People*, *Ezek* 37.27. And that this alſo is all meant of Chriſt himſelf, the ſame Apoſtle informs us, *2 Cor.*6.16.

For the Love of God then, I beſeech you all, have ſome care of your Souls, and be not thus fooled out of them. Away with all other Devices, All theſe *Baal Berithſ*, theſe Idol, new-fangled *Covenants*; Avant All, but the *Covenant of Grace in Chriſt*.

And in the Miniſtration of *It*, what alterations at any Time are needful, doubt it not, but God is more mindful, then You; and when He ſees Time, that God, (that when need was, did put it into that way, that ſo long you had then forgotten, into the Heart of His Deputy the *King*, *and of his Biſhops at the Reformation*, to do it:) is the ſame *God* ſtill, the *God* of his *Church*: And needs no *Arian Presbyters* now, to lift up a *lying Hand*, becauſe God is aſleep, to waken Him.

No,

No, God is awake in His Holy Temple, and howe're he ſeems to wink a while, yet they will find, that He ſees through all, *Et palpebræ ejus interrogant*, *Pſal.* 11. 5. His very Eye-lids try the Children of Men.

Hold we onely therefore to this *ſure Covenant of God*, that, in it ſelf (we are ſure) is Chriſt, and as to us, 'tis with Chriſt, in Chriſt, and for Chriſt, and Chriſt (to be ſure) will ſee well enough to it, without any of theſe new (bold, and blind,) Seers.

Be we therefore All in All alone for *Chriſt*, for our *Anointed Lord*, and for the *Lords Anointed*, Taking Care for nothing elſe, but *not to behave our ſelves perverſely in this Covenant*, no way to be *froward and untoward to Him.* Of all the reſt, not to put ſuch foul ſcorns upon Him, as if He needed *our Lying*, and could not well be *God* any longer, without our abominable Diſſembling, which was the *Badge* that *Chriſt* put upon the old *Phariſaiſme*, and is the very Soul of that new *Scotiſh Covenant.* [Now *God* be merciful unto them all, that lie but within the Shadow of it. *Amen.*

FINIS.